the Alliance Witness

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In this issue

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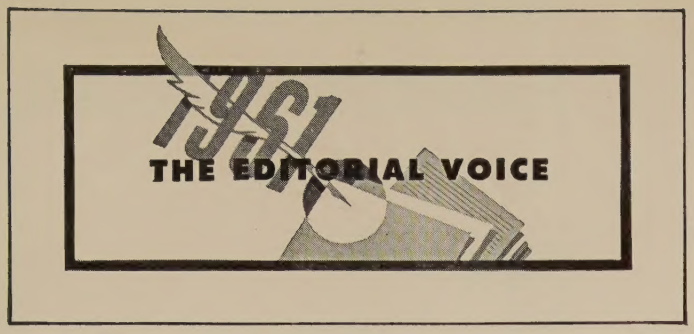

TEMPERAMENT IN THE CHRISTIAN LIFE

A celebrated American preacher once advanced the novel theory that the various denominations with their different doctrinal emphases served a useful purpose as gathering places for persons of similar temperaments. Christians, he suggested, tend to gravitate toward others of like mental types. Hence the denominations.

Undoubtedly this is oversimplification carried to the point of error. There are too many persons of dissimilar temperaments in every denomination to support such a sweeping classification. Yet I believe that we have here an instance where an error may serve to point up a truth, the truth being that temperament has a great deal to do with our religious views and with the emphases we lay on spiritual matters generally.

It may be a bit difficult to determine which is cause and which effect, but I have noticed that historically Calvinism has flourished among peoples of a markedly phlegmatic disposition. While it is true that Jacob Arminius was a Dutchman, on the whole the Dutch people appear temperamentally quite suited to Calvinism. On the other hand, it would be hard to imagine a Calvinistic Spaniard or Italian. Isolated instances there certainly are, but for the most part the buoyant, volatile, mandolin-playing Latin does not take naturally to long periods of meditation on the divine sovereignty and the eternal decrees.

While we all pride ourselves that we draw our beliefs from the Holy Scriptures, along those border lines where good men disagree we may unconsciously take sides with our temperament. Cast of mind may easily determine our views when the Scriptures are not clear.

People may be classified roughly into two psychological types, the gay and the somber, and it is easy to see how each type will be attracted to the doctrinal views that agree most naturally with its own mental cast. The Calvinist, for instance, never permits himself to become too happy, while the Arminian tends to equate gravity of disposition with coldness of heart and tries to cure it with a revival.

No Calvinist could have written the radiant hymns of Bernard of Clairvaux or Charles Wesley. Calvinism never produced a Christian mystic, unless we except John Newton who was near to being a mystic and did write a few hymns almost as radiant as those of Bernard.

To square the records, however, it should be said that if the Calvinist does not rise as high he usually stays up longer. He places more emphasis on the Holy Scriptures which never change, while his opposite number (as the newspapers say) tends to judge his spiritual condition by the state of his feelings, which change constantly. This may be the reason that so many Calvinistic churches remain orthodox for centuries, at least in doctrine, while many churches of the Arminian persuasion often go liberal in one generation.

I realize that I am doing a bit of oversimplifying on my own here; still I believe there is more than a germ of truth in the whole thing. Anyway, I am less concerned with the effect of temperament on the historic church, which obviously I can do nothing about, than with its effect upon my own soul and the souls of my readers, whom I may be able to influence somewhat.

Whether or not my broader conclusions are sound, there would seem to be no reason to doubt that we naturally tend to interpret Scripture in the light (or shadow) of our own temperament and let our peculiar mental cast decide the degree of importance we attach to various religious doctrines and practices.

The odd thing about this human quirk is that it prospers most where there is the greatest amount of religious freedom. The authoritarian churches that tell their adherents exactly what to believe and where to lay their emphasis produce a fair degree of uniformity among their members. By stretching everyone on the bed of Procrustes they manage to lengthen or trim back the individual temperament to their liking. The free Protestant, who is still permitted a certain amount of private interpretation, is much more likely to fall into the trap of temperament. Exposure to this temptation is one price he pays for his freedom.

The minister above all others should look deep into his own heart to discover the reason for his more pronounced views. It is not enough to draw himself up and declare with dignity that he preaches the Bible and nothing but the Bible. That claim is made by every man who stands in sincerity to declare the truth; but truth has many facets and the man of God is in grave danger of revealing only a limited few to his people, and those the ones he by disposition favors most.

One cannot imagine Francis of Assisi preaching Edward's sermon, "Sinners in the Hands of an Angry God," nor can we picture Jonathan Edwards preaching to the birds or calling upon sun and moon and wind and stars to join him in praising the Lord. Yet both were good men who loved God deeply and trusted Christ completely. Many other factors beside temperament must explain the differences between them, but surely difference of temperament must not be overlooked.

Are we then to accept the bias of disposition as something inevitable? Are we to allow our religious views to be dictated by ancestors long dead whose genes still stir within us? By no means. The Scriptures, critical self-discipline, honesty of heart and increased trust in the inward operations of the Holy Spirit will save us from being too greatly influenced by temperament.

They cannot be separated——

Beauty . . . Holiness . . . Beholding God

By GEORGE MATHESON

The Highest Type of Beauty

THIS is the generation of them that seek him, that seek thy face, O Jacob."

The psalmist says it was a time of religious revival. Men were seeking God. They were seeking Him in a particular way. They were in search of the illumination that lit up the face of Jacob when he saw God's face. Where was that? It was at Peniel. It was Jacob's third vision of God. He had seen Him at Bethel in His dreadfulness; he had seen Him at Mahanaim in His providence; but at Peniel he saw Him in His communion. He beheld Him face to face, and his own face caught the glow.

It was the nearest sight of God that mortal man had ever won. It was nearer even than the view of Adam in the Garden. That was in the cool of the day; this was in the burden and the heat. That was before the battle; this was after the fight. That was the gaze of innocence; this was the look of conquering virtue. It is something to see God when the heart is young, when life wears the aspect of the garden flower. But to get the vision when the heart is old, to see the divine face after the human struggle, to hear the voice of the Lord, not in the garden, but in the city of earthly care—that is worth a generation's search; that is the communion of Jacob.

My Father, there is a type of beauty which I would like to possess —the face that has seen Thy face. It is independent of feature. It is Jacob after the struggle, and bearing the traces of the struggle; it can shine amid the halting and the lameness of the outward man. It is Thy fairest gift of beauty to a human form and to a human soul, for it is the loveliness of love. I can only reach it by gazing on Thee; one touch of self-remembrance would make the picture void. And should I reach it, it will attract to Thee rather than to me. Men will not call it fair; they will term it good. It will be recognized as belonging to Thy world, not to mine.

Even so, Father; I desire it should speak for Thee. I would take it for Thy cause; I would hold it for Thy glory. I would prize it, not for its power to glitter, but for its power to gladden. I would keep it as a magnet to draw the world to Thee. I would like it to be seen best in the times of my struggle and my weakness, for then it would be seen not to belong to me. I would like it to be viewed as something which was above me, and which, therefore, any man might have.

I would like it to tell the toiling that Thou canst meet them in their toil. I would like the victims of human struggle to know that Thou hast a beauty for the faded flower, a garment of praise for the spirit of heaviness, and that there is no light so lovely as the light at eveningtime. Therefore it is that I seek the face of Jacob.

George Matheson (1842-1906) was a brilliant and deeply spiritual Scottish preacher, yet he is known for the depth and freshness of his writings as well as for his pulpit eloquence. Suffering from weak eyes from birth, he became practically totally blind at the age of twenty, but went on from that point to take his theological studies. He is the author of the hymn, "O Love that Wilt Not Let Me Go."

The two short pieces above were taken from the book "Searchings in the Silence," published by Anson D. F. Randolph & Company, New York, during the last century.

The Condition of Beholding

"Without holiness no man shall see the Lord."

This is not a threat; it is a calm statement of the law of beauty. Spiritual beauty can only be seen by its possessor. Outward loveliness can be seen by a deformed body, but spiritual loveliness is invisible to a deformed mind.

It would not help you to get into the picture gallery; it would not help you to put your hand on the canvas; it is not a distance of sight, but of soul. You might stand under the very eye of the portrait and call it a plain face.

So did the spectators in the great gallery of New Testament pictures; they admired Barabbas and neglected Jesus. In Barabbas they saw that which was familiar to them; it was in themselves, and therefore they recognized it in him. His was a material beauty—strong, muscular, athletic, the mirror of its age. The age would easily have seen its lord in him; but the beauty of Jesus was of another kind. It was not massive; it was not muscular; it was not majestic; it was not such as we figure in the leaders of armies. It was the beauty of holiness, the beauty of self-restraint, the beauty of the calm sea which hides within its breast the capacity for storm. In such a face they could not see the Lord. It was

not their ideal of lordship. It was not in their heart, and, therefore, it could not be in their eye.

That which thou seest is the reflection of thyself; that which thou hearest is the echo of thyself; that which thou admirest is the image of thyself. Art thou a worshiper of Barabbas? It is because thou art Barabbas; thou beholdest in him thine own ideal of glory. No man can be attracted to a side of the gallery opposite to his own nature. Not by thy sin but by thy holiness art thou drawn to the face of Jesus.

Even where thou comest in the sense of sin, it is not sin that brings thee. No man can see Christ's beauty but by His beauty. Only love can behold love; only purity can discern purity; only that which is divine can gaze on the divine. Not by contrast but by resemblance is a man brought to Jesus. Though He stands on the mountain and thou on the plain, it is His own light by which thou seest Him. If thou art attracted towards Him, it can only be by Himself.

Therefore, in thy dust and ashes, lift up thy head. There is gold behind the dust; there is fire below the ashes. The vision of His beauty is itself the prodigal's best robe; only by holiness couldst thou have seen His face. ◆ ◆ ◆

No Condemnation

Who is he that condemneth? It is Christ that died (Rom. 8:34).

Perchance I whisper to my happy soul,
"Thought of past sin should burthens on thee lay,
And send thee weeping on a dreary way,
And self-abased."—But then, beyond control
Of such mistrust, new pleasures still unroll
Their calm sweet glories to the visual ray
Of inward faith; and heavenly voices say
Unto my spirit, "Joy is the great pole
Of thy existence. Not as mortals do
The Saviour doth: He raiseth from the ground
The crushed one, and restores from every wound
The self-respect of man. No friend untrue
Is He, with past offence to make thee sad.
Smiles He? Thou canst not choose but to be glad."

From *Sermons in Sonnets*, by CHAUNCY HARE TOWNSHEND.

A Lesson in Humility

I HAVE always been busy in our church at home and always have had a good feeling toward all our pastors, especially the one now with us. But this winter it seemed that a bad feeling was prevailing among all of us. It was climaxed with words between the pastor and me. I was hurt terribly but was too stubborn to do anything about it.

Just about this time I took my high school class out for an evening. I have no car and so I always see the students home on the bus. As several of the girls and I were walking along the street in a rainstorm the pastor passed in his car, saw us, turned around and took us home. Since I was the first to leave I did not need to speak much.

On Sunday morning as I was leaving the church the pastor took my hand and said something like this, "I have been praying much for you and I'm afraid I have wounded your soul. Will you forgive me and stay behind and let us talk this matter over and pray together?" Somehow I knew by his manner that I had his forgiveness even before I asked for it. This is what I want to emphasize—how humble our pastor is. Surely the heart of this undershepherd is as good a copy of the heart of the Great Shepherd as a human heart can be.

But that is not all. His example so impressed me that I went to a couple of women with whom I had not been too friendly and I did as he did—asked their forgiveness and talked things over. They in turn did so to others.

We had seen no one saved in our church for a long time. On the three Sundays before I came away several were saved at the evening service on each of the evenings. And I hear the blessings are continuing.

This is all because a man of God humbled himself to make things right. He was not in the wrong; the whole misunderstanding was indirectly caused by the church troublemaker. Surely if we all, pastors and people, would humble ourselves and make things right with others, God would bless abundantly.

Maybe this letter will help other pastors and people to minister unto rather than proudly wait to be ministered unto.

This testimony of spiritual victory was sent to us in the spring. The writer was visiting a relative at the time she wrote. For obvious reasons names are not given.—EDITOR.

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"When he was come down from the mountain, great multitudes followed him."—MATTHEW 8:1-17.

He Is Able to Deliver Thee

A Gospel Sermon

By REV. PARIS W. REIDHEAD

OUR Lord had been on the mountain preaching to a vast company of people. Seated around Him were His apostles and other disciples; beyond them was the crowd extending out to form a multitude. They heard Him as one who spoke with authority on the most important subject in the world: eternal life. And when He had finished they followed Him down from the mountain.

The first person the Lord met had leprosy. He had been forbidden to be in the path that healthy people would take, for Judaic law was explicit in its rules concerning the leprous. At that time there was an area set apart for them. This man would have had a sash tied or sewed to his coat which he would pull over his mouth as he cried, "Unclean. Unclean." But he had lost all sense of fright and all regard for laws since he had heard that the Lord Jesus was there. Bowing low before Christ, he cried, "Lord, if thou wilt, thou canst make me clean."

He came to Christ as he would come to God; he worshiped Him as God alone is worthy to be worshiped and He requested that which only God is able to perform. When in ancient times Naaman came to the king of Israel to be healed of leprosy the king replied, "Am I God, to kill and to make alive?" But this leprous man came confidently to Christ. He never would have come had he not believed that the Lord Jesus was able and willing to make him clean.

The leprous man knew that he was unclean. The only one who is a candidate for salvation is the one that has truly seen his need. Many sinners are not candidates for grace because they feel that they are really not so bad after all. God does not have any problem saving *lost* people; His problem is to get nice people to realize how hopeless and lost they are. He came into the world to seek and to save that which was lost. He can save only lost people.

Lostness is not a judicial state only; it is a state of consciousness. It is when one becomes conscious of his inability to help himself that he realizes his lostness. The Lord Jesus came to seek and to save those who had no way of extricating themselves from the morass of sin nor of finding their way out of the wilderness of iniquity nor of dealing with the corruption that sin had bred in their hearts.

The first Beatitude is "Blessed are the poor in spirit [the broken in spirit; the beggarly in spirit, the lost]: for their's [only theirs; none but theirs] is the kingdom of heaven." Thus the leprous man was declared unclean until he was totally covered with leprosy. When from the top of his head to the sole of his feet he was white with leprosy, when there was not a place on him as big as the end of your finger where you could touch clean flesh, he was ready to have the priest pronounce him clean. The wicked heart is so deceitful that as long as one has a part of him that in his own mind is not defiled, he will still fight God and resist grace. But when he comes to the end of himself and there is nothing in him that is good, then he is prepared to cry, "God be merciful to me a sinner."

In His Sermon on the Mount Christ has described the regenerated man, his relationship to the law, to works of piety, to society, to others and to final judgment. Now by healing this leprous man our Lord demonstrates that He is able to produce this kind of a change in a man. He seems to be saying to the multitude: "Just as I can speak the word and touch the leprous man and the leprosy departs from him, so when you have seen that you are spiritually as defiled as this leper is physically, then I can meet you."

To the great throng of people that are now pressing down the hillside, this is the object lesson of how men that are by nature leprous are made clean by coming to Christ. Have you ever seen yourself to be leprous in heart? Have you ever been helpless at His feet? Have you ever been aware of this terrible thing called sin, and from the depth of your broken, helpless heart cried, "Lord, if thou wilt, thou canst make me clean"? If so, then you know that you have been born of God, for His Spirit bears witness with your spirit. He has given you a new heart, a new life, a new nature, a new spirit; He has made you a new creation.

When our Lord had healed the leprous man He instructed him to go and present himself to the priest as the law required. If this man had come before the priests with leprosy

Mr. Reidhead is pastor of New York City's Gospel Tabernacle Church.

still on him and had said, "Look, I am clean," they would have laughed him away. So when you find professing Christians who are still habitually infected with the terrifying diseases of sin you know something is radically wrong. Profession is not enough. It has to be the possession of new life which submits to being examined by the law and by the Word, for "if any man be in Christ, he is a new creature."

After our Lord had gone a little further, He met a centurion who requested healing for his servant because he was palsied. Can you imagine how it would be for a servant in a centurion's household if he was palsied, fumbling and stumbling, unable to serve an honored master? No wonder the servant was grievously tormented, for he was responsible to serve and desirous of doing so, but he could not because he was palsied. Could it be that this account occurs after the cleansing of the leprous man because the Lord Jesus knows that His people, after they have been cleansed from leprosy, are still hindered from service and weakened by the palsy of bad habits and wrong attitudes which grievously torment them and keep them from serving the Lord?

Have we been cleansed and delivered from the palsy of evil traits of character and wrong attitudes of mind? Some have not, for when they would serve Christ they cannot because they have the palsy of pride that demands full credit and recognition for everything they do. Others cannot serve the Lord because they cannot get along with people unless they have the first place. Others cannot serve because of a timidity that is almost as evil as arrogance and pride. The Lord has to save one from a false fear and timidity as well as from a false pride and arrogance. The healing of the palsied man becomes an illustration of the fact that Christ not only can cleanse from leprosy but also can deliver us from that very thing in the life that makes us powerless to serve God.

The next thing is the record of the healing of the mother of Peter's wife, who was found in bed with a fever. When the Lord came into her home she would have served Him, but she could not because she had a fever. Let us liken this fever to sins of the

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Our Heavenly Possessions

By REV. E. WAYNE STAHL

I WAS momentarily startled when I glanced at a news item in The Alliance Witness (February 8). Apparently the great apostle to the Gentiles had been buying real estate. The heading was "St. Paul Purchases Property."

Then I read on to find that St. Paul Bible College had enlarged its campus by acquiring additional lots.

Reflecting on my amusing error, I said to myself, "The apostle indeed did gain real estate, but it was in 'the heavenly, the better country.'" He could have sung,

"Let others seek a home below,
Which flames devour or waves o'erflow,
Be mine the happier lot to own
A heavenly mansion near the throne."

Like his Master, he often had "not where to lay his head." He sought the Father's house with its mansions "not made with hands" in the "city which hath foundations."

As a maker of tents he knew how transitory earthly habitations are. He knew that the things which are seen are temporal, but the things which are not seen are eternal.

"Then fail the earth, let stars decline,
And sun and moon refuse to shine,
All nature sink and cease to be,
That heavenly mansion stands for me."

Yes, heaven is real. Even "under these cold gray clouds of time" we can be sure that there is a "glory that excelleth" in the radiant regions of the Beatified above.

A boy had let his kite go beyond view. A passer-by saw him holding the cord and asked, "What are you doing?" He replied, "I'm flying a kite." "But I don't see any kite," said the other, looking upward. The youngster responded, "I don't either. But I can feel it pull."

Thanks be to God for the "pull" of "the Christian's home in glory," the celestial homesickness. The apostle referred to this when he wrote of his longing to "depart, and to be with Christ; which is far better."

The Pilgrim Fathers knew the attraction of that glorious hope. They had settled in Holland for a time, but they felt God was directing them to cross the vast ocean to America. "So they left that goodly and pleasant city which had been their dwelling place for twelve years. But they knew that such things were not for them. Wherefore they lifted their eyes to Heaven, their dearest country, and quieted their spirits."

Mr. Stahl is a retired minister of the Church of the Nazarene, and now lives in Lowell, Mass.

The prospect of the heavenly El Dorado must also have quieted Paul's spirit amid the trials of his terrestrial migrations. In the tumults and afflictions of his journeys he knew a heavenly alchemy transmuting leaden trials into the gold of hope.

What vast holdings he has in the land eternal! Property there shall endure "to the ages of ages." Possessions there continue bright with everlasting newness. Earth's possessions are soon as "the dust of the summer threshing floors."

I am reminded of a dream a man had one night. He seemed to be walking along the streets of the Celestial City, looking at the indescribably glorious and majestic mansions bordering them. Then he saw one that was small. In reply to his inquiry his angel guide said, "That is your dwelling. We can only build with what is sent from earth. You sent so little material that we could not make it any larger. Nor could we give it greater splendor."

What an abundance of materials Paul sent up. He left houses and lands for Christ's sake and the gospel's. In the world to come he surely enjoys the hundredfold compensation promised in Mark 10:29, 30.

God give us grace to follow in his train. ◆ ◆ ◆

spirit that burn and sear. Such a fever is jealousy which has been the cause of so many other sins which have plagued Christians and weakened the church. Have you ever suffered from this burning fever? You would serve God, but you cannot because of jealousy in your heart. Oh, that the Church of God could see that this wonderful Lord who can heal from leprosy can also deliver from the fever of jealousy!

Then there is the fever of backbiting; whispering and gossiping tongues likewise burn and hurt. I suppose that there has been nothing that has so vitiated the life of the church and destroyed the effectiveness of its testimony as has the habitual, constant, ceaseless atmosphere of gossip that God so hates and that grieves Him so. It is a fever of hell. There are many whom Satan cannot get into the saloons. He cannot get them into the places of amusement, but he can and does infect them with the fever of criticism that spreads like a virulent disease through the body of the church.

The palsied man cared. He cared enough to send the centurion to find the Lord and ask for healing. Should we find that we are palsied, the thing to do is to recognize that this wonderful Lord who can heal from leprosy can deliver from the grievous torment of palsy. Should we find that we have the fever of jealousy, wrath, bitterness, strife, whispering, backbiting, or whatever it might be that burns within the breast, let us quickly go to our Lord who, being able to cleanse from the penalty of sin, can also save from its defilement and power. This wonderful Lord Jesus can with a word and touch cause the fever to go. But you have to know your need and call for deliverance in order to receive it.

Perhaps your problem is not palsy nor fever. Still our Lord wanted you to know that He is able and willing to deliver from anything that would weaken or debilitate you. That night they brought unto Him many that were possessed with devils, and He cast out the spirits and He healed all that were sick. It does not tell us what the sicknesses were; it just tells us that He healed them. How complete is His provision! Bring to Him anything that is weakening your life, making powerless your testimony, keeping you from prayer and from fruitfulness and usefulness. He healed all that were sick.

Our Lord can deliver from leprosy which is a type and picture of sin. He can heal from all the infirmities of the spirit that would keep us from being the kind of Christians we ought to be. He has made every provision for every need. Only one thing is required: to recognize your need and come in humility to Him for deliverance. Perhaps you have been tormented for years but have not received deliverance because you have never honestly faced it and laid it before God. Do it today.

He will not always suffer His Church to be impoverished and made powerless. He has made every provision to purify, every provision to strengthen, every provision to heal, every provision to bring us to the place where God can use us. However, if we are not prepared to take the provision and receive the grace that will meet our need, then our Lord may have to transplant the candlestick by giving our ministry to another more worthy of it.

If we come in meekness and humility, asking for forgiveness and pardon, He gives it. But if we cherish our fever, if we nourish our palsy, if we hold to our sickness, if we accept the demons of darkness that assail and assault us, God says, "Let them alone; they are joined to their idols."

I suppose our generation, more than any other generation of Christians since the time of the Reformation, could be called a generation in whose hearts and minds there is no fear of God. May God give to us that attitude of heart wherein we serve Him in reverence and godly fear so that we hate sin and love holiness, that we hate uncleanness and love purity, and that we hate powerlessness and weakness and love victory and strength. Let us honestly face the palsy, the fever, the demons of darkness and all infirmity of the heart as being that from which the Lord would deliver. He will do it if we will let Him.

'Tis the grandest theme, let the tidings roll
To the guilty heart, to the sinful soul;
Look to God in faith, He will make thee whole;
Our God is able to deliver thee.

—Walter A. Ogden. ◆ ◆ ◆

Feelings Versus Choices

God doesn't go by your feelings, He goes by your *choices.* It is not your emotions but your decisions that God sees, and upon which He acts in your life.

You may feel bad when you awaken in the morning, but if it is your will that the will of God be done in your life that day, God will so order it. You may be overcome with your own inadequacy in a certain situation, but choose to submit the direction of your affairs to the Lordship of Jesus Christ and you will find He is adequate for any contingency.

You may lack wisdom for some particular task or responsibility and be desperately fearful because of this lack, but you may decide to turn to God for wisdom and you will discover His wisdom is available. Your strength may be as a babe; you may feel as limp as a wet dishrag; but decide to let Jesus Christ be your strength and you will be infused with strength that is obviously not your own, but His.

It isn't your feelings that deprive you of God's overrule in your life; it is your will! Or perhaps it is more accurate to say it is your "won't."

God has created man in His own image, a free moral agent with the freedom of choice (and the responsibility incumbent in that freedom), and God will not violate man's freedom—or if you like, man's personal sovereignty. God never overrules a man's volition; He never forces, never coerces. He waits patiently for man's consent. But once He has that, there is no limit what God will do for and in and through the man. The resources are God's. Better still, God is the resources. That means unlimited strength, unlimited wisdom, unlimited whatever-you-need when you decide to let God into your circumstances.

The help of the Lord never makes a parasite of a man. In fact, a man is only really a man when he enjoys God's help. He was made to be dependent upon God, and he is fully man when he is.

"My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9).—Richard C. Halverson, in *Perspective.*

Linking God's Redemptive Act and Man's Apprehension of It

The Essential Nature of New Testament Preaching, by Robert H. Mounce. Wm. B. Eerdmans Publishing Co. (1960), Grand Rapids, Mich. 168 pages, $3.50.

This is not a volume dealing with the techniques of preaching, but one which sets forth its essential message. The purpose is to disclose the nature of *kerygma*, which may include not only the content of the message but the act of proclaiming it. Since C. H. Dodd has analyzed this field quite carefully, Dr. Mounce sets forth what he believes to be the error in Dodd's teaching. This is accomplished in an adroit manner, as he shows that the *didache* and *kerygma* are continuous and that there is not a clear distinction between them. In other words, it is difficult to separate proclamation from instruction.

The goal of the author is to show that there was only one primitive *kerygma*, and that throughout the New Testament this remains unchanged. Basically it was "a proclamation of the death, resurrection, and exaltation of Jesus, seen as the fulfillment of prophecy and involving man's responsibility" (p. 77). This obviously demands repentance and the acknowledgment of the Lordship of Christ. In scholarly fashion the argument is logically presented in relation to the various sections in the New Testament, and the proper conclusions are drawn as to the essential nature of preaching.

Preaching is only understood as it is related to the great theme of revelation, which in essence is the "self-disclosure of God Himself." Dr. Mounce sees preaching as an "event." To him "preaching is that timeless link between God's great redemptive act and man's apprehension of it." Preachers must do more than speak about God; their very words ought to be God speaking.

Dr. Mounce is Associate Professor and Chairman of the Department of Christianity at Bethel College and Seminary, St. Paul, Minn. The book is worthy of careful study and will be most enlightening to those who are genuine students of the Word of God. —Gilbert H. Johnson.

The First and Second Epistles to the Thessalonians, by Leon Morris. Eerdmans Publishing Co. (1959), Grand Rapids, Mich. 274 pages, $4.00.

This volume is commended to evangelical readers by the reputation of the scholarly project of which it is a part: The New International Commentary on the New Testament. The author, Dr. Leon Morris, has already produced significant books, such as *The Apostolic Preaching of the Cross*, which have given him an assured position as a thorough and reliable expositor of the Word of God. It will be of interest to readers of the Witness to know that Dr. Morris gave the annual Theological Lectures at Nyack Missionary College last year. He showed himself in that ministry to be a man of vast reach of mind and at the same time a humble, devoted servant of Christ. This work on the Thessalonian Epistles is in every sense worthy of its author and its place in The New International Commentary.

In these days when the subject of the Lord's coming seems to have received new and timely attention, the message of the Thessalonian letters is especially pertinent. This is not to say that eschatology is the only or even the primary emphasis of these epistles. As a matter of fact one of the values of Dr. Morris' study is the way he presents the breadth of truth and teaching in these writings. Nevertheless, the average pastor, like the reviewer, would be quick to look up comment on those passages having to do with the Day of the Lord before passing judgment on any treatment of Thessalonians.

It needs to be pointed out immediately that Dr. Morris can hardly be appealed to as an advocate of any of the schools setting forth quite precisely defined types of premillenarianism. He surely urges the certainty and hope of the personal coming of the Lord and demonstrates that this can be done without controversial separatism. The reserve with which such a scholar discusses these matters (e. g., chs. 4, 5 of 1 Thess. and ch. 2 of 2 Thess.) should make those who are less competent in the skills and principles of exegesis cautious about pontificating on points which the Holy Spirit has not been pleased to have set forth in full and final detail. For purposes of study in the fields of eschatological mystery, Morris has laid down some ground rules which, if followed, could save some from sweeping pronouncements on those aspects of the Day of the Lord that can best be held in faith with a reverent tentativeness.

One is sometimes inclined to feel that the great old commentaries can hardly be improved upon; Morris would be the first to acknowledge their value. In fact, he shows a broad knowledge of the older literature on these epistles as well as the work of present-day writers. His constant allusion to the Dead Sea Scrolls is one current and interesting emphasis that points up the value of work done in our day. The whole commentary, while solidly set within the historical perspective in which the correspondence took place, sets forth the truths of the epistles in their contemporary relevance.

While the book is written so as to be clear and helpful to the average reader there is a rich supply of footnotes dealing with some of the more technical aspects of the Greek. Just as F. F. Bruce's volume in this same series has come to be regarded as *the* work on Acts, Morris on Thessalonians gives promise of gaining a permanent place as a guide to understanding these two small Thessalonian epistles which have so much to say today on Christian life and hope.—J. F. Shepherd.

Order your books from either house
Christian Publications, Inc.
Third and Reily Streets
Harrisburg, Pa.

William H. Dietz, Inc.
10 South Wabash Avenue
Chicago 3, Ill.

The Stranger of Galilee, by Reginald E. O. White. Wm. B. Eerdmans Publishing Co. (1960), Grand Rapids, Mich. 203 pages, $3.50.

This is a life of Christ with short chapters, not hard to read, which emphasizes the meaning to us of His coming, His baptism, His healing ministry, and the rest. Here and there are bits of interesting background material, but the chief value of the book is its presentation of the life *in* Christ as we learn it from the life *of* Christ.

Unfortunately the dust jacket of the book repels rather than attracts the reader. But it can be thrown away.—Helen Sigrist.

Books in Brief

A String of Moni Beads, by Grace Knowlton. Christian Publications, Inc., Harrisburg, Pa. 84 pages, paperback; 75 cents.

A missionary mother has recorded interesting and at times touching incidents in the lives of the Monis of New Guinea, where her daughter, Mrs. W. A. Cutts, is a missionary.

DAVID R. ENLOW, Reporter

AT HOME

Sunday laws upheld by U. S. Supreme Court: Laws prohibiting business and commercial activities on Sunday are constitutional only to the extent that they are general regulations to protect the health and welfare of the public by providing a "community day of rest," the Court ruled.

●

Urges dropping "Protestant" from name: The Episcopal Church's unofficial weekly newsmagazine has urged that members of the denomination drop the word "Protestant" from its title. Changing the name to "The Episcopal Church in the U. S. A." would be no reason to fear that the denomination was moving in the direction of Roman Catholicism, the magazine *Living Church* commented in an editorial.

●

Pocket Testament League newest EFMA member: The headquarters office of the Evangelical Foreign Missions Association has announced that the Pocket Testament League of Englewood, N. J., has become the fifty-first member of the association. Dr. Alfred A. Kunz is the international director, and Mr. Glenn W. Wagner is foreign secretary of Pocket Testament League.

●

Southern Baptists praise Kennedy: Southern Baptists, who at their nationwide convention a year ago warned against the election of a Roman Catholic president, this year were unanimous in praising President John F. Kennedy for his stand on separation of church and state. Without a dissenting vote, the 12,000 messengers or delegates to the annual meeting of the Southern Baptist Convention in St. Louis approved a telegram that lauded the Roman Catholic chief executive for his stand on disallowing federal aid to parochial schools.

●

Methodists 175 years in "City of Brotherly Love": Observing its 175th anniversary, the Philadelphia Methodist Conference held its annual sessions in historic Old St. George's Church with a service of Holy Communion, using a valuable chalice sent to the church by John Wesley, founder of Methodism.

●

The Peoples Church sold: On June 5 The Peoples Church in Toronto, Canada, was sold for enough to pay for the construction of a new building seating more than two thousand people and with adequate educational facilities. The move will take The Peoples Church from the business center of the city to the heart of the residential district at the intersection of Highway 401 and Bayview Avenue. It is expected that the congregation will move in September, 1962; they will be allowed to continue in the old building until that date.

ABROAD

HCJB gets television channel: The government of Ecuador has granted Channel 2 to HCJB-TV, it was announced in Quito. The world's first missionary radio station has now become the pioneer in missionary television. Programs are already being transmitted three nights a week, and the schedule will be increased to a six-night week within six months.

●

Protestant religious service attacked: When Protestants gathered in Repelon, Colombia, for a religious service in a private home on May 17, they were attacked by a mob of school children and adults in the company of Father Jeremias Contreras, the parish priest, according to Rev. James Goff, of the Evangelical Confederation of Colombia. He says the group, estimated at over 300 persons, surrounded the house. Following the singing of Catholic songs and hurling anti-Protestant epithets, they stoned the Protestant assembly, inflicting several minor injuries. One of the group was able to escape and call the mayor, who came and restored order.

PEOPLE

Lockyer appointed director of ECWA: Appointment of Rev. Herbert Lockyer, Jr., as executive director of the Evangelical Child Welfare Agency, Chicago, was announced by Philip R. Clarkson, chairman of the Agency board. The appointment was effective June 5. He succeeds Lt. Gen. William K. Harrison.

PEOPLE SAY

Episcopal bishop: "Don't debunk miracles": An Episcopal bishop has warned Christians in Chicago against debunking miracles. Miracles are at the core of their faith, said Bishop Gerald Francis Burrill, and Christians should not forget it. "It may be a source of embarrassment to some churchmen to confess that Christianity is based on mystery and miracle," he told the 124th annual convention of the Episcopal Diocese of Chicago. But he declared that the "mighty acts of God" in such miracles as His incarnation and the resurrection cannot be accounted for adequately by symbolic explanation. "These great historic events," said Bishop Burrill, "are Christian faith . . . not antiquated notions with which we may toy and tinker."

THE PRESS

New magazine for students: Dr. Wilbur M. Smith will edit the new *Collegiate Challenge,* a student magazine to be published by Campus Crusade for Christ International and directed almost entirely to the large segment of the campus community which has no active affiliation with Jesus Christ and His Church.

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

Your Church Building Will Determine Your Program—Now and for the Next Generation

"The church that doesn't plan a bigger building will eventually find its present building too big."

When a church building reaches its fullest capacity the next step is to recede. It can be filled again, but again it will recede. This can happen several times. However, if the church does not provide the additional needed space it will take longer and be harder to fill.

Although new churches can be started, this should not stop the growth of established churches. A church cannot stop growing, for the moment it stops growing, that moment it starts dying.

Is it possible to construct a church building which will serve for all time to come? No. Improvements, new ideas and new equipment will continually be introduced into church buildings. Churches should always be ready to improve, to remodel and to rebuild their facilities.

Every phase of church life should be provided for in the church building. It will be necessary to think through the entire program as you plan the building. Many times it is necessary to construct one unit at a time. Even so, *the complete and master plan should be adopted before any part of the building is started.*

A thorough study should be made of population trends and various conditions which will influence the possibilities for the church in the years ahead. A church should plan for a period of at least ten to twenty years.

It is estimated that 50 per cent of Alliance churches are currently building, rebuilding or remodeling their present facilities. The question most frequently raised concerns planning for a departmentalized Sunday school. This is a good indication that our people are recognizing the importance of a building that provides for the whole family and the total church program.

Guidelines in Planning

Baby Nursery. All churches regardless of size need a room where babies can be cared for during all services. As soon as possible two rooms should be provided, one for babies and one for toddlers.

Nursery Department. A separate room is needed even if there are only five children of Nursery age (two- and three-year-olds). If you have more than twenty of Nursery age you need two departments, one for two-year-olds and one for three-year-olds.

Beginner Department. Five children can constitute a Beginner Department. If there are more than thirty children you need two departments, one for four-year-olds and one for five-year-olds.

Primary Department. In the functional building you plan for the department with classes meeting around small tables in the same room. If your potential for Primaries should be fifty, then plan for two departments, one for six-year-olds and one for seven- and eight-year-olds.

Junior Department. In a very small building Primary and Junior departments may meet together for assembly. As soon as possible, however, plan for a separate department for each group. Classroom space is desirable for Juniors, but if impossible, then provide movable partitions or dividers. Classroom space should not be larger than needed for a class of eight members (8 x 10 feet or 9 x 11 feet).

Junior High. This is a neglected group. They really do not mix well with the Senior High group (at least twelve-year-old Junior High boys have very little in common with seventeen-year-old girls!). On the other hand, combining them with the Juniors for assembly is not good, for the Junior High young people look on Juniors in general with a good deal of disdain. In a limited building the Junior High and Young People's groups often have to meet with the adults for assembly. As your departmentalization progresses, give the Junior High group a department of their own. Classrooms are needed, or movable partitions within the department.

Senior High and Young People. These groups may be combined for assembly. Larger classrooms are needed for both of these age groups.

Adults. Provide for them! Do not make the mistake of leaving them scattered in the auditorium. You may provide classroom space by planning your auditorium with two classroom areas at the back, separated from the auditorium by movable partitions. These areas can then be opened for church services. A balcony with a movable partition can be used to good advantage. You should plan for adults to make up 50 per cent of your Sunday school enrollment.

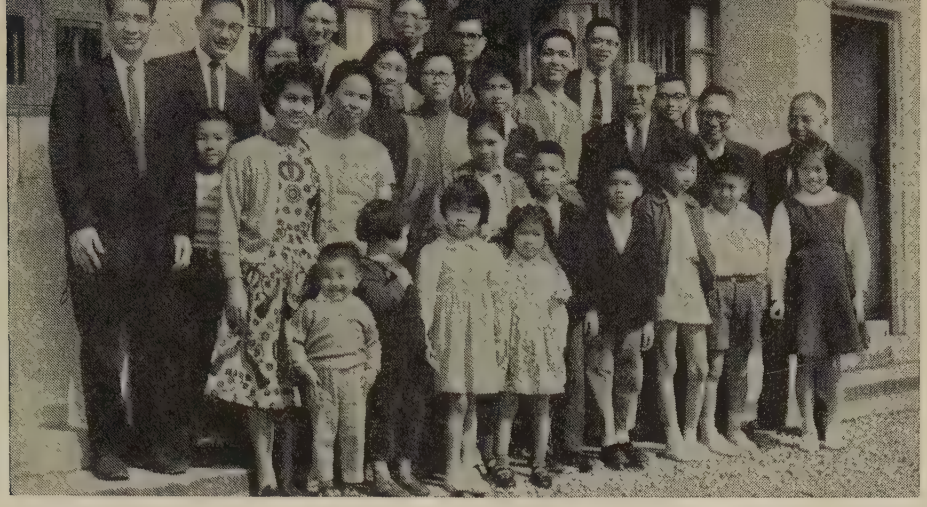
Just What You've Been Asking For!

We mean the *Prompter*—our new loose-leaf notebook made up of five sections covering basic materials needed to establish a well-organized, growing Sunday school!

Each section is easily removed for use in conferences and committee work. The loose-leaf arrangement makes it possible for you to add your notes, minutes, agenda, etc.

The *Prompter* is coded for easy reference and filing. New supplements will be released from time to time to keep it up to date.

To order your copy of the *Prompter* please send $2.95 (check or money order) to the National Sunday School Office, 260 W. 44th St., New York 36, N. Y.



The staff of the Alliance Press, Hong Kong, and their families

Gospel Texts on an Umbrella

By REV. JOHN BECHTEL

RAIN or shine, a Chinese Christian named Che Kam-kong would open his large umbrella every day and go for a walk. Proceeding through the narrow, winding streets of the walled city of Poklo, South China, he published the gospel.

A century has slipped by since that faithful believer last walked. His simple act started a chain of events that resulted in his death and put his name at the top of the sacred list of Chinese Protestant martyrs whose blood became the seed of the church in China.

It was soon after Hong Kong was ceded to Great Britain by the Treaty of Nanking in 1842 that Dr. James Legge of the London Missionary Society began work in Hong Kong. He not only held meetings in his home, but also translated the Delegates' Version of the Bible from English into Chinese. At that time Che Kam-kong heard of the teachings of the dedicated missionary and went to Hong Kong.

There he accepted Jesus Christ as his personal Saviour, was baptized and became a consecrated follower of his Lord. Having been born again, Che returned to his country home, bubbling over with enthusiasm. A year later he journeyed back to Hong Kong, this time bringing with him a friend to whom he had testified and who wanted also to be baptized. Che made two more trips to Hong Kong, accompanied on each occasion by two new converts. By 1850 this Chinese firebrand had ignited the gospel fire in the hearts of fourteen erstwhile heathen.

Responding to Che's earnest pleas, a missionary visited Poklo and baptized forty Chinese. Sixteen more converts followed Christ in baptism the following year, and then a chapel was opened in the ancient walled city. By this time more than one hundred people in the city of Poklo had been won to Christ, all fruit of the ministry of Che Kam-kong who testified and distributed printed matter.

The superstitious city fathers, realizing that the "Jesus doctrine" was gaining headway, decided that they would have to take steps to hinder its spread. They feared that the gods would send disaster in the form of floods or drought or an even more severe catastrophe in vengeance. They summoned Che Kam-kong to appear before them. These hostile officials did not mince matters. They commanded Che to stop preaching the foreign doctrine immediately. Furthermore, they told him he was forbidden to distribute Christian literature in any form.

Echoing the words of the apostle Peter, "We ought to obey God rather than men," Che Kam-kong was led to try a novel plan for spreading the gospel. He bought a large umbrella, wrote a Bible text on it in bold white characters and began walking through the serpentine streets of the city.

So enraged became the members of his heathen family that they engaged heartless ruffians to torture and humiliate the faithful Che. His answer to all of this ill treatment was prayer. He prayed for the members of his family, knowing that they did not realize what they were doing.

The death penalty was then pronounced, but Che was given one last chance to recant. He was in a weakened condition, having been beaten and trussed up, yet as the opportunity was offered him to recant and deny Christ his reply, uttered through parched, swollen lips, was, "You may kill my body, but you cannot destroy my soul."

He would not deny his Saviour; he would not lay down his umbrella; therefore he laid down his life. After he was killed his body was chopped into pieces and cast into the river in the same manner as the city scavenger would dispose of rubbish.

No longer did the people of Poklo see the black umbrella bobbing along the crisscrossed alleyways. No longer were the white Bible texts visible. But the message of the gospel had left its indelible mark. Like acid the living Word gradually ate its way through the thick crust of superstition, fear and unbelief. Many people turned to Christ.

On Sunday, March 26, 1961, a group of more than two hundred

Chinese Christians made a pilgrimage to Cheung Chau Island, nine miles from Hong Kong, to attend a commemoration service for Che Kam-kong. On the one hundredth anniversary of his martyrdom a plaque was unveiled in his memory. The service was held in connection with the opening of the Kam-kong Memorial School, and the plaque was unveiled by the secretary of the London Missionary Society. The event was covered by the Hong Kong newspapers, and it is to *The South China Post-Herald* that we are indebted for the details of this stirring biography of the first Chinese Protestant martyr.

When God commissioned Moses to be the leader of His chosen people He said, "What is . . . in thine hand?" What did the faithful Chinese disciple, Che Kam-kong, have in his hand? An umbrella—a clumsy old Chinese umbrella. But he used it for the glory of God.

For fifty years the Alliance Press has been endeavoring to place literature in the hands of missionaries, national workers and laymen—tracts, books and periodicals that will turn sinners to the Saviour and stir Christians to a dedicated life for Christ. We do not use umbrellas, but we do make use of the same, unadulterated gospel message that the first Chinese Protestant martyr, Che Kam-kong, proved to be effective. ◆ ◆ ◆

W. SCHELANDER

Delegates to the tribes youth conference in March, Viet Nam

Intertribal Conference Held

By REV. N. R. ZIEMER

THE theme for the second intertribal conference since the tribes work of Viet Nam officially became a district of the Vietnamese national church was most appropriate: "Looking unto Jesus the author and finisher of our faith."

Actually it was the sixth such intertribal gathering, but only the second since the work was officially related to the national church. The 127 official delegates assembled at Banméthuot March 4-7 for the conference sessions. Pastor Y Ham, the district superintendent, announced that the delegates represented twenty-five different dialect groups or tribes. Two of these, the Stieng and the Hre, sent delegates for the first time. Many other believers swelled the attendance to an estimated 700 persons. The chapel building in Banméthuot was not adequate for all who wished to hear and see, and four large tents were provided by the military personnel in Banméthuot to assist the hosts in accommodating all who attended.

In days such as these when the future could be fearful, it is evident that God is still on the throne and that He continues to pour forth blessing upon those who look unto Jesus. This was graphically set forth by the report of the superintendent who announced to the conference that during 1960 a total of 2,013 tribespeople had prayed, seeking to become Christians. A total of 626 were baptized during the year, and the

The executive committee of the Tribes District of the national church, Viet Nam. Rev. Y Ham, center, is chairman.

W. SCHELANDER

W. SCHELANDER

Rev. Doan-van-Mieng, president of the Vietnamese church, addressed the tribes conference, with Mr. Nam (left) translating into Koho and Mr. Nhuong (right) translating into Raday

total number of baptized tribal Christians is now listed at 12,026.

Our hearts praised the Lord to hear testimonies of the Spirit's working from the north to the south of the district. From the north a testimony from a former sorcerer, a Bru tribesman of Khe Sanh, was stimulating to our faith as we realized the gospel remains "the power of God" to dispel darkness. From the south a testimony from a Chru encouraged all to continue on even though the way be rough. This young man from Tuk Trung had remained true to God despite persecution and hardship. Others from Di Linh and the Dalat area lifted the hearts of the people as they related incidents of God's protective care in times of grave danger. Rev. Pham-xuan-Tin gave special tribute to the life and ministry of Y Ghao, the Jarai worker in charge of the Pleiku church who had been taken prisoner (ALLIANCE WITNESS, 4/19/61).

The spiritual ministry of Rev. Doan-van-Mieng, president of the national church, Rev. J. H. Revelle, Mission chairman, Rev. Pham-xuan-Tin, vice-president, Rev. Nguyen-son-Ha, national youth secretary, and Rev. T. G. Mangham, Jr., vice-chairman, called all to humble themselves before the Lord in seeking revival for themselves and the churches they serve in order that the exceeding greatness of God's power might be manifest in increasing measure.

Special music was prepared and presented by the various delegations. Worthy of particular mention was the selection "Constantly Abiding" as presented by the Raday young people's chorus in three languages: Raday, English and Vietnamese.

Mr. Klas A, pastor at Dalat, was elected district youth leader as the district youth work was organized at the conference. Other officers elected to serve the district for a two-year period were Rev. H' Sau A, assistant superintendent, Rev. Y Suai, treasurer, and Rev. Nguyen-hau-Nhuong, counselor. ◆ ◆ ◆

Viet Nam Visas Granted

There was considerable excitement as well as praise to the Lord at headquarters on June 22 when word was received that certain visas for Viet Nam had been granted. All received thus far are for members of the staff of the school for missionaries' children at Dalat: Rev. and Mrs. W. E. Evans, Misses Lois Chandler and Ruth Wehr, are returning to the field. Mr. and Mrs. R. E. Bressler, Jr., and the Misses Judith Wells and Normandine Luckenbill are new missionaries. These missionaries will proceed to the field as soon as transportation can be secured, probably by mid-July.

Word received by letter from Rev. L. L. King, who has visited Viet Nam recently, indicates that other visas will be granted soon. We ask our readers to continue to pray.

Thy Way, Not Mine, O Lord

Thy way, not mine, O Lord,
However dark it be;
Lead me by Thine own hand,
Choose out the path for me.

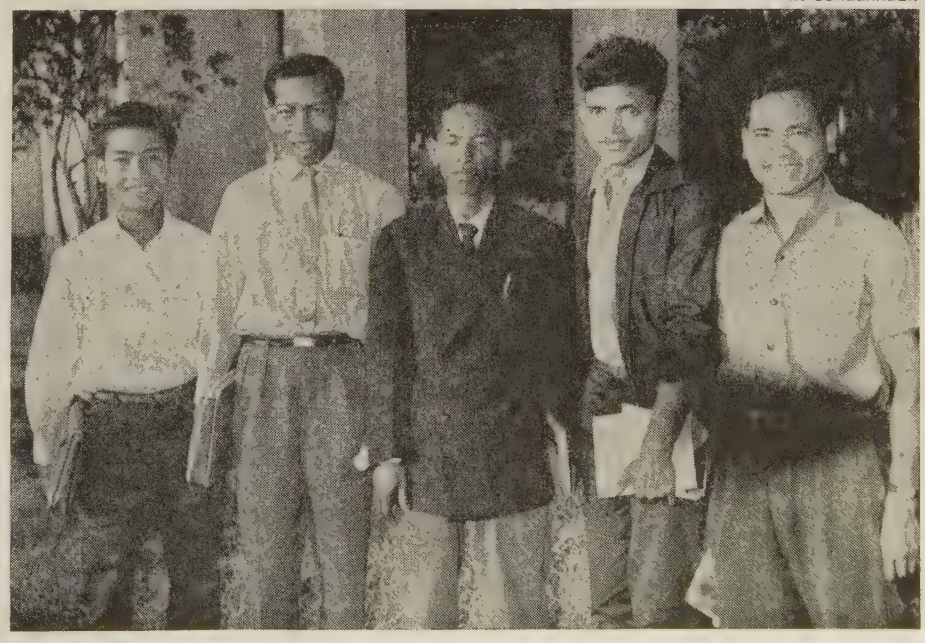
I dare not choose my lot;
I would not if I might;
Choose Thou for me, my God,
So shall I walk aright.

Not mine, not mine the choice,
In things or great or small;
Be Thou my guide, my strength,
My wisdom and my all!

—HORATIUS BONAR.

The committee of the tribes youth organization

W. SCHELANDER



How God Led Me to the Arabs

By Mabel Best

Miss Best went to Palestine in 1899 and served among the Arabs for thirty-seven years. Shortly before she died on May 25 this year she related to friends in Glendale, Calif., the circumstances surrounding her call to the mission field.

During my third year in Palestine I was very seriously ill with both malaria and typhoid. The missionary nurse expected me to die and thought I should be told, in case I had any message or instructions to leave. In my extreme weakness I said to the nurse, "I'm not going to die." She was astonished and asked, "Why, what assurance do you have that you are not going to die?" I weakly responded, "I haven't been to Arabia yet."

My call to Arabia dated back to a missionary convention in Toledo, Ohio, at which I heard Dr. A. B. Simpson speak. It was there that I learned more about the great need of the gospel in all the world. I was especially interested in Africa. At that time I literally went into my closet to pray, and as I prayed the Lord began to say, "Why don't *you* go?" I did not recognize the significance at first. Then I thought, "How wonderful! but it is impossible." The Lord finally led me to the place where I believed He was able to send me. Then I said, "You'll have to heal me." From then on it was a step at a time.

When I asked the Lord where I should go I had a strange experience. I picked up a magazine and saw the word *Arabia.* It thrilled me. I could hardly read anything without seeing that word—*Arabia.* The conviction grew upon me that God was calling me to Arabia. Then I knew I must prepare by going to Bible school. One of the verses the Lord gave me was: "Yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers. And thine ears shall hear a word behind thee saying, This is the way, walk ye in it" (Isa. 30:20, 21). I believed I must go to Bible school that fall and I expected the Lord to perform a miracle. I had no money and did not want to depend upon my parents for help. And it did not seem possible that I could leave them alone. I did not tell anyone of my desire. But as the time came when I felt I should be going, I knew I must send off my application. But the way did not open for me to go.

I waited on the Lord, weeping over my disappointment. As I wept a still voice said to me: "My child, you are to go but not now. The time hasn't yet come." I went through that year hardly thinking about Bible school. It was all completely committed to the Lord.

The next summer I attended the convention at Beulah Park, in Ohio. As I was listening to a sermon which was neither missionary nor about Bible school, again I heard a still voice saying, "When you go home get ready to go to Nyack." One difficulty after another was removed. I had the money; my sister could take my place in the home, and my parents were relieved of the care of my grandmother.

During that time I talked to some of the missionary leaders about Arabia. Was there a possibility of opening a work there? At first the answer was that there was no intention of starting such a work, as it was felt the work already in hand must be strengthened.

The next year an English missionary who had been in Arabia applied to the Alliance to send him out to continue the work he had been engaged in. He was Mr. Archibald Forder, and he was going to be a speaker at the summer convention in Beulah Park. While other students hoping to go out to the field were now meeting with the Board, I went home to wait on the Lord. While at home I attended the summer convention which Mr. Forder addressed and had a talk with him. When my friends asked, "Is she strong enough for life on the mission field?" he replied that he was sure I couldn't stand it.

Personally I knew something was going to happen, although it did not look hopeful or encouraging. One day I received a letter, and before I opened it I prayed, saying to the Lord, "I think there is something here. Whatever it is I take it in Your name." The letter was from a friend in Jerusalem. She wrote me that they were in need of help. "The Arabs are here," she wrote, "and we would like to have you apply to the Board for appointment."

I was in Toledo at the time I received her letter and providentially Dr. Simpson was expected to visit Toledo to address the missionary convention. As the convention progressed, I had a growing conviction that I was to speak on the convention platform. I said to myself, "It is not likely that I shall get to speak. No one knows my interest or desire and none will therefore ask me to speak." But the conviction remained. I had only the Lord to appeal to and He is always sufficient.

"If this is from Thee, Lord," I prayed, "cause Dr. Simpson to ask me to speak after my interview with him." But Dr. Simpson did not arrive until next to the last day, so he had only an afternoon and evening meeting. I approached him, asking him if I might interview him. He replied, "I haven't a minute now, but be here this evening." With that he pushed me behind him as he continued to greet the people.

At the close of the evening meeting I again approached Dr. Simpson and at that time showed him the letter. "It sounds as if it's from the Lord," he said, "and we'll pray and I'll show it to the Board." With that we parted. He left early, going to his berth on the train for much-needed rest, as he was worn and tired. Dr. Simpson had gone and had not asked me to speak! I had confided in only one person about my call. Knowing of Dr. Simpson's departure from the convention, my friend said to me, "How do you feel now? It looks as if you're mistaken." But I still had the conviction that I would speak at the convention.

The next day Dean Peck was the speaker. In the evening I was so sure that I was going to be asked to speak that I took a seat near the front. After two powerful missionary sermons Dean Peck announced: "Now I have a surprise for you. You did not know that there is a potential missionary in your midst. Last night after Dr. Simpson left the convention and had gone to bed awaiting the departure of his train, he found he was being kept awake. He arose and wrote a note to me, asking me to have Miss Mabel Best speak from the platform to the convention audience." Dean Peck apologized for springing an impromptu speech on me. Soon I was on the platform saying, "Dean Peck did not tell me I was to speak, but God did." Then I simply told of God's definite call to me to go to Arabia. When I had finished gifts of money came to the platform sufficient for my transportation, outfit and a year's support on the field.

After I had been accepted by the Board a prominent woman of the mission, and others as well, said, "She is not physically strong enough. She'll die perhaps the first year and the Board will be to blame!" I was on the field three years with no sign of illness until the attack which I mentioned as the introduction to my story. I recovered from that illness, as the Lord assured me, and went to Madaba, and later to Ma'an, on the line to Mecca, spiritual city of the Moslems. When the British government took over the boundary was changed and what was formerly Arabia was called Jordan. So the whole region where I worked for eight years was actually Arabia, and my ministry was to Moslem Arabs, just as God had assured me from the beginning.

. . .

On learning of the death of her friend, Miss Best, Mrs. Hannie Irany wrote from Bethlehem, Jordan:

"I have been going over her beautiful life lived in this country. First she was an evangelist, going to the villages on a donkey, often traveling for a week or two, sleeping anywhere and eating anything given to her. During the war (1914-17) she had charge of the boys boarding school. Some of the boys were growing into manhood, and she won their love and respect, and counseled them and prayed with them. . . . The last twenty years she was here she was given the station of the old city of Madaba, and built a church and school there. The work flourished during those years. She did everything well, and though she seemed to be weak she seldom got sick. As I write, the chorus comes to me: 'Moment by moment I'm kept in His love,/Moment by moment I've life from above . . .' It seems to describe her life and her work for the Master."

JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. Donald M. Loose and three daughters, Lizabeth, Laura and Denise, returned on June 16 to their work in Guinea, West Africa.

Rev. and Mrs. W. Henry Young and children, William, Deborah and Timothy, left June 13 to return to the Baliem Valley, New Guinea, for their second term.

Rev. and Mrs. Raymond R. Rudes and daughters, Deborah and Cynthia, left June 24 for their third term of service in Indonesia.

On Furlough

Rev. William W. Conley and sons, William Jr., Stephen and Michael, arrived on June 24 from Indonesia on early furlough. (Mrs. Conley came home in March because of her health.)

Rev. and Mrs. Walter Olsen and son, Mark, arrived on June 21 from the Ivory Coast, West Africa. They have completed their sixth and second terms respectively.

Rev. and Mrs. Gordon V. Chapman and children, Kenneth, Richard, Margaret and Timothy, arrived June 21 from Indonesia. They have completed their second term.

The New Generation

To *Mr. and Mrs. A. D. Gardner,* Guinea, Africa, a son, Andrew Daniel, Jr., on June 5.

To *Mr. and Mrs. Adriaan Stringer,* Enarotali, New Guinea, a daughter, Vonnie, on June 7.

With the Lord

Charles H. Pennington went to be with the Lord March 26. He was twenty-five years old. A graduate of St. Paul Bible College and Nyack Missionary College, where he received the bachelor of theology degree. He was assistant program director of the Downtown YMCA in Pittsburgh, Pa., where his Christian testimony had made a deep impression.

He is survived by his wife, Carol; a son, Charles, and a daughter, Susan; his parents, Rev. and Mrs. Charles M. Pennington, of Johnstown, Pa.; four brothers and a sister.

Rev. and Mrs. Donald M. Loose and daughters, Guinea

The WITNESS just received word that *Mrs. Laura Byers,* eighty-six, veteran member of the Christian and Missionary Alliance church of Youngstown, Ohio, died several months ago. The Youngstown church had its beginnings in Mrs. Byers' home, and she served the church as missionary treasurer for thirty-five years.

On June 4 *Rev. William J. Foley,* organizer and for many years pastor of the First Christian and Missionary Alliance Church, Tucson, Ariz., went to be with the Lord. He was fifty-five.

A native of Brownsville, Pa., Mr. Foley was graduated from Nyack Missionary College in 1928 and began his ministry in Fairmont, W. Va. In 1929 the Foleys went to Africa, but within two years broken health made it necessary for Mr. Foley to return home.

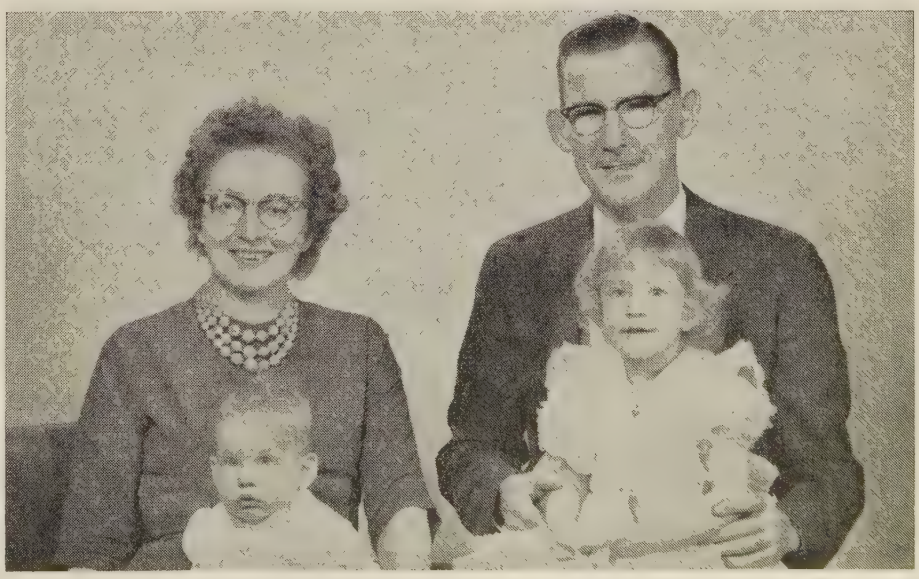
After moving to Tucson, though his strength was very limited, Mr. Foley began cotton camp evangelism and served as supply pastor at Eloy. Praying earnestly that the Lord would send in those who had a fervent desire for the deeper life, he organized the Christian and Missionary Alliance Church of Tucson.

Mr. Foley was much in demand as a Bible teacher and evangelist and ministered in many conference groups in both the Alliance and other denominations. Intercession for the missionaries occupied a definite portion of each day. Those who knew him believed it was not by chance that when revival began in Africa it started among the very tribe he would have been ministering to had God not recalled him from the field.

His ministry emphasizing the "victorious life" made a great impact upon those who accepted this new light. Many of these were young married couples in the church who, having experienced this truth, began to hear the call of God for service elsewhere, thus scattering the seed.

During the last year and a half Mr. Foley was unable to minister publicly but many persons learned at his bedside of the reality of the Spirit-filled life.

Rev. and Mrs. R. R. Rudes and daughters, Indonesia



Surviving are his wife, Mabel; and a son, David, pastor of the Christian and Missionary Alliance church of Chico, Calif. His funeral was held at the First Church and conducted by his pastor, Rev. W. G. Slayton, and Rev. W. Van Clief Yaggy, assisted by Rev. H. T. Johnson and Mr. Kenneth Snow.

On June 9 *Rev. Edgar E. Johnson,* seventy-six, passed quietly into the presence of the Lord. Funeral services were held in Van Nuys, Calif., with Rev. W. Van Clief Yaggy, superintendent of the South Pacific District, officiating, assisted by Rev. Carl E. Hatch, of Sherman Oaks, and Rev. H. S. Clingen, of Hawthorne.

Mr. Johnson was born in Greenfield, Ind. His mother, widowed when her son Edgar was ten years old, had the joy of seeing her three sons as ministers of the gospel. Edgar was converted at the age of fifteen and shortly after joined with the Christian and Missionary Alliance church in Indianapolis, Ind., later attending Nyack Missionary College.

His first church was at Durham, N. C. Other pastorates included Peterborough, Canada; Syracuse, N. Y.; Anderson, Ind.; St. Paul, Minn.; Akron, Ohio; Savannah, Ga.; Greenville, Ohio, and Fairmont, W. Va. Eight years ago Mr. Johnson moved to California, and even though he was retired he ministered to many, assisting Pastor Hatch with services at the Little Church of Sherman Oaks.

He leaves his wife, Olive; a son, Charles, of Pacific Palisades, Calif.; and a daughter, Mrs. James Campbell, of Reseda, Calif.

Church Finally Landscaped; Now Reports

The congregation of the Pontiac (Mich.) Alliance Church moved into their new building on North Cass Lake Road three years ago, but they did not tell the WITNESS about it. "We delayed the story of the new building because the landscaping was not finished," said Rev. B. W. Lanpher, director of Christian Education, and speaking for the pastor, Rev. G. J. Bersche. Now, with the lawn under control and healthy shrubs sprouting symmetrically around the building, Pontiac is ready to tell its story.

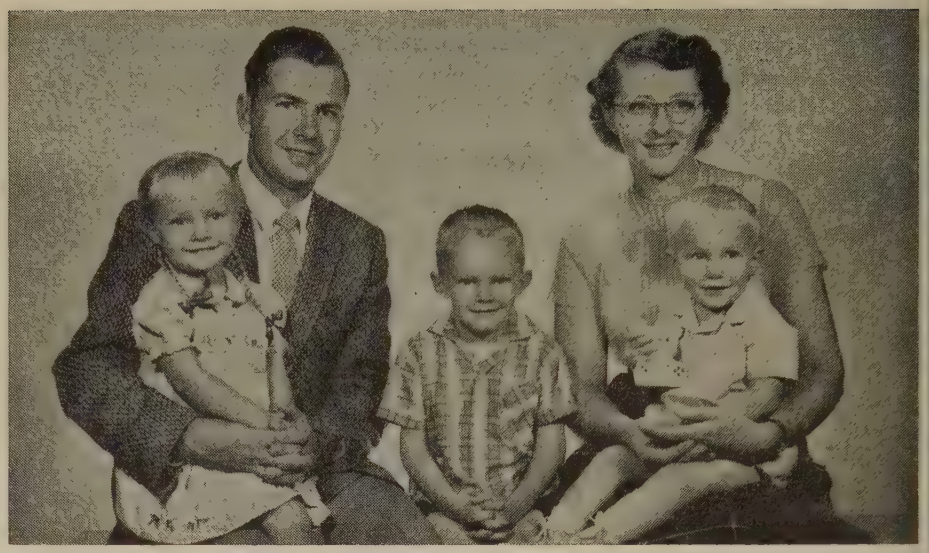
The church was begun in 1929. At that time the infant congregation held weekly prayer meetings in the homes of the people, and during the following summer they held weekly street meetings. In October of the same year they organized a Sunday school, and in November they moved into a rented store building to hold scheduled services. Outgrowing the store, they moved in January, 1930, to the Oakland County Hospital, which they rented for more than a year.

In 1931 the group moved into their first church building, but they were able to stay only two years before making their fourth move. This move, in 1933, took them to a rented church building on Green Street, and here they remained until they finally occupied their own building, the new church, in 1957.

Mr. Bersche, who directed the building program, states that construction of the present sanctuary and Sunday school unit was begun with a building fund of only $17,000. The present property, conservatively estimated, is valued at about $250,000, according to Mr. Bersche. "This is the result of a hard-working congregation and their faith in God's promises," he said.

In the last ten years the church has had attendance increases of 51 per cent in the Sunday school, 68 per cent in the morning worship services, 34 per cent in the Sunday evening services, and a 22 per cent increase in missionary giving.

The Alliance Church, Pontiac, Mich.



Rev. and Mrs. W. Henry Young and children, New Guinea

Dedicated after Twenty-five Years

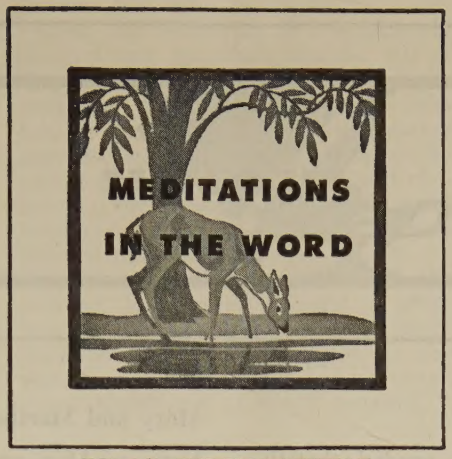
"May 28 was a historic day for the Alliance church of Youngstown, Ohio," said the pastor, Rev. Charles A. Denhart, recently. On that day the congregation dedicated their church and property to the Lord, just twenty-five years after the building was begun. The church was moved to its present location in 1936, but the building was never completed. Not long ago, however, a lot was purchased for expansion and parking facilities, and many improvements were made on the present building. The value of the property has increased from $30,000 to $80,000 in the past six years, the pastor reported.

Rev. David N. Clark delivered the dedicatory sermon, "taking into consideration the many years that had elapsed from the beginning of the work until its completion." A former pastor, Rev. S. H. Berger, was also present.

Dedication at Alliance Tabernacle, Toronto

On Sunday, June 18, a threefold celebration was held at the Alliance Tabernacle on Yonge Street in Toronto, Ont. The day was set aside to recognize the sixth anniversary of Rev. L. Latimer Brooker as pastor, to conduct a service of dedication for the extensive remodeling and refurnishing program and to hold a home-coming for all the friends of the church. Dr. Nathan Bailey, President of the Society and former member of the Tabernacle when

(Continued on page 19)



Edited by EDITH M. BEYERLE

Sunday

1 PETER 4:1-13 (verse 13).

It will make an infinite difference in the trials of life if we will learn to accept them from the hands of Jesus as tokens of His confidence and love and of our fellowship with Him in His burdens. And when we rebel at our hard fortune, shun our cross and seek for a life of self-indulgence, we are really crucifying the Son of God afresh. While He has borne all that is necessary for our salvation He has left behind some suffering for each of His disciples, and if we refuse to take our share we virtually declare that we are willing to crucify Him afresh.—A. B. SIMPSON.

Monday

ROMANS 8:26-34 (verse 26).

The prayer life brings spiritual revelations; truth is made clear. This understanding of spiritual things goes a long way in helping us to prevail in prayer. While we do not know of ourselves how to pray as we ought, the Holy Spirit will illuminate; and the more prayer, the more illumination. The clearer the vision, the firmer the faith, the stronger the grasp of our oneness with God, and we find the kingdom of love, power and life in ourselves. Then we shall know Him and the power of His resurrection.—GOD'S REVIVALIST.

Tuesday

PSALM 103:13-22 (verses 17, 18).

God's Word is full of beautiful promises and they lead us to fascinating results. Results are magnetic. The needle point of our desire turns their way. But there are always *conditions*. Conditions unfulfilled keep the needle point on the wobble; fulfilled, hold it true to its object. Remembering His precepts to *do* them steadies the needle point; it points true and straight to the results that are surely coming.—S. D. GORDON.

Wednesday

PSALM 30 (verse 5b).

O child of God, He loveth thee,
And thou art all His own;
With gentle hand He leadeth thee,
Thou dost not walk alone;
And though thou watchest wearily
The long and stormy night,
Yet in the morning joy will come,
And fill thy soul with light.

—SELECTED.

Thursday

REVELATION 3:14-22 (verse 20).

The where and the how of meeting Jesus are but facets of the probable means. But actually to meet Him Himself, to hear His knock at the door, to heed His call and to open that door, is to admit the only certain, unvarying, universal, competent Factor . . . in effecting the miracle of born-again creaturehood. So what matter where and how?—C. V. FAIRBAIRN.

Friday

GENESIS 13:14-18 (verse 14).

Much that God does for a soul comes "after" some definite decision has been made, "after" some crisis has been passed. Abram had deliberately and unselfishly stepped aside in the matter of earthly possessions, yielded his lawful prerogatives and accepted what looked like second place. But the *second place* became the *first place* with God and Abram was in line for His blessing, while the first place in man's estimate had the curse of God upon it. It still happens.—PAMEH.

Saturday

PSALM 5 (verse 3).

In the morning God gave me freedom and comfort in prayer. . . . Those things that of late had appeared most difficult and almost impossible now appeared not only possible but easy. My soul so much delighted to continue instant in prayer at this blessed season that I had no desire for my necessary food. I even dreaded leaving off praying at all, lest I should lose this spirituality and this blessed thankfulness to God.—DAVID BRAINERD.

Sunday

HEBREWS 2:8-18 (verses 14b, 15).

It is our privilege to regard death as already behind us. With Him we have died on the cross and for us death can never be the same again. The form of death may come, but all that is death in it has already passed upon Him, and for us it is a transition to the life beyond. "If a man keep my saying," He has told us, "he shall never see death." All He shall see is the presence of the Lord encompassing him, and hiding from him all other consciousness and every fear.—A. B. SIMPSON.

Monday

ACTS 16:22-34 (verse 25).

Paul and Silas were arrested and placed in one of those loathsome Roman prisons —in the inmost, wet, slimy, foul dungeon —with the wounds on their backs from the scourging they had just received gaping wide, and with their feet in the stocks. But they did not worry and complain and determine to go home when they were released. They sang and praised the Lord. That is the kind of spirit God wants His people to possess—a spirit that will rejoice with a perfect trust in Him under adversity. —THE FREE METHODIST.

Tuesday

ZECHARIAH 9:9-17 (verse 12).

The work is finished; the ransom is effected; the kingdom of heaven is open to all believers: "Lift up your heads and rejoice, 'ye prisoners of hope'!" There is no debt left unpaid, no devil unconquered, no enemy within your hearts that has not received a mortal wound! "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"—CHRISTMAS EVANS.

Wednesday

PSALM 91 (verse 4a).

Trust and rest in hours of sorrow,
Every wrong shall be redressed,
In some happy, bright tomorrow,
If you only trust and rest.

Trust and rest when all around thee
Puts thy faith to sorest test;
Let no fear or foe confound thee,
Wait for God and trust and rest.

Trust and rest with heart abiding,
Like a birdling in its nest,
Underneath His feathers hiding,
Fold thy wings and trust and rest.

—A. B. SIMPSON.

Thursday

1 JOHN 5:5-15 (verse 14).

Prayer, to be effectual, must be in accordance with the revealed will of God. There are three ways in which God reveals His will to men for guidance in prayer: (1) By His promises, (2) by His providences and (3) by His Spirit. Effectual prayer implies a desire for its object on an equal with its importance. If the desire for an object is strong and not contrary to the providence of God, the presumption is that it will be granted.—CHARLES G. FINNEY.

Friday

ISAIAH 6 (verse 6).

If these heavenly beings are identical with those of Ezekiel 1:5 then there were four of them and all of their voices were united in proclaiming the glory of God. But only one of the group was chosen to deliver the prophet from sin and give him God's message. All could praise God although all were not selected for a particular task. Thus it is also among God's people of all generations: the few are given the big things to accomplish, but all may, and should, utter His praises and proclaim His holiness. Do we envy the one and forget the many?—PAMEH.

Saturday

JOB 38:31-41 (verse 31a).

A preacher was packing his belongings preparatory to his move. An old lady, looking on, said, "Pastor, there is one thing that you cannot take with you." "What is that?" he asked. "Your influence," she replied. She was right. This would remain behind. Many would be helped—or hurt—by his having been there. In some measure this is true of each of us.—EXCHANGE.

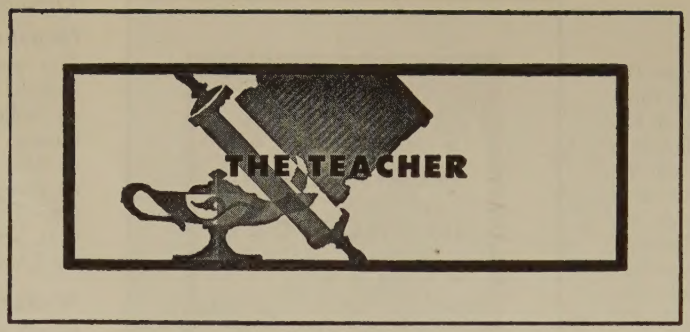
Pray for the ministry of THE ALLIANCE WITNESS.

July 16, 1961

LESSON TEXT—
Matthew 9:9-13; 10:1-4

GOLDEN TEXT—
Luke 5:28

DEVOTIONAL READING—
Psalm 116:12-19



July 23, 1961

LESSON TEXT—
Luke 10:38-42; John 11:1-5; 12:1-3

GOLDEN TEXT—
John 11:27

DEVOTIONAL READING—
John 15:1-11

By Harold J. Sutton

Matthew, the Converted Publican

The story of Matthew is proof, if proof be needed, that the choice of our Lord's immediate followers was determined by fitness for the task, not by outward appearances.

I. THE POLITICIAN (Matt. 9:9).

We see (1) *convergence.* "As Jesus passed . . . he saw a man." Sooner or later every man's path is crossed by Christ. Many saw only a despised taxgatherer; Jesus saw the possible man. No man is a nobody to everybody; every man is a somebody to somebody. (2) *The command.* "Follow me." It is the sharp, terse word for total commitment. "Be My disciple. Regard Me as your Master. Acknowledge My claims. Enlist in My cause. Identify yourself with My principles. Seek the accomplishment of My purposes." It is a command backed by the rightful authority of the Son of God. (3) *The compliance.* "He arose, and followed." Luke says "He left all" (5:28). One may leave all and not follow Christ; one may follow Christ and not leave all. Both are necessary. All possessions and attachments are to be held subject to the divine will and to be used or released as He may direct.

II. THE PHARISEES (Matt. 9:10-13).

At the feast there is portrayed (1) *the deed.* Matthew had invited those who were as he had been. Had the Master accepted Matthew's discipleship? It was compounded by sitting at meat with publicans and sinners. (2) *The denunciation.* "Why eateth your Master with . . . ?" The Pharisees were scandalized. This sort of thing was not done by the "right" people. And there are those who pride themselves, above all else, on being the right sort. (3) *The defense.* The Master pleaded guilty. Where else should the physician be if not among the sick? Sacrifice and mercy are both desirable, but mercy is first. One's spirit is more important than one's gifts. "Not . . . the righteous, but sinners." Were these indeed righteous, as they boasted? Then they had no need. Why complain? If they, the Pharisees, were not righteous, let them take their places among sinners whom Jesus had come to call. If they were righteous, why object to Jesus going to those He had come to call?

III. THE PROTOTYPE (Matt. 10:1-4).

Prayer precedes action (9:38); action follows prayer (10:1). The commission was specific as to nature, number, message, duty. The call was from Christ, none other. Disciples (v. 1) were made apostles (v. 2). (1) *Power.* "He gave them power against unclean spirits"—power to resist (v. 1). Preach, heal, cleanse, raise the dead, cast out devils (vv. 7, 8). Here were power and authority equal to any situation or circumstance the called ones were to face. Thus is it now. Power and authority are available for every need. (2) *Place.* "Go not" (v. 5); "go" (v. 6). One was prohibitive; the other was directive. Both the sphere and the recipients of apostolic labors are indicated. The called have authoritative power and authorized place. (3) *Provision.* "The workman is worthy of his meat" (v. 10). He who gives freely what he did not buy will always find those who are willing to share. The self-sacrificing and devoted servant of Christ will find God's elect everywhere. Let him labor, not for self and pelf, but for God's glory and others' good, and every need will be supplied.

Mary and Martha, Friends of Jesus

Never are Mary and Martha portrayed separately. This is the Bible way. Two men at prayer, two sons and a harvest, two brothers and a father—the contrasts point up the lesson.

I. SCENE ONE (Luke 10:38-42).

A village, a home, a family and a Guest. Three persons: Martha, Mary and Jesus. (1) *The house and the hearing* (vv. 38, 39). Martha's concern was the "house"; Mary's consideration was the "word." What is wrong with a materialistic Martha and a meditative Mary? The matter is one of perspective, of distinguishing the lesser and the greater. The *Word* is more important than the *work.* (2) *The serving and the service* (vv. 39, 40). Martha "was cumbered"; Mary "sat at Jesus' feet." Martha contributed; Mary communed. (3) *The care and the choice* (vv. 41, 42). Martha was for activity; Mary sought acquaintance. "Many things" versus the "one thing." Discipleship is still faced with the same alternatives.

II. SCENE TWO (John 11:1-5).

Mark the continuing contrast. (1) *The worry and the waiting* (v. 20). "Martha . . . went . . . Mary sat still." Fussy and fluttering, Martha must be going and doing. Calm and confident, Mary waited for Jesus. Read it slowly. The first is like a storm at sea; the second is like a psalm at eventide. (2) *The doubting and the dependent* (vv. 28, 32). Martha spoke and went her way; Mary came and fell at His feet. Martha's word carried the climate of delay ("at the last day") and cited the impossibility ("by this time . . . four days"). Mary exuded confidence. What matters four days or four weeks if Jesus be present? (3) *The witness and the worship.* "He that was dead came forth . . . Many . . . came to Mary, and . . . believed" (vv. 44, 45). Martha saw what everybody saw—a miracle. Mary saw more—a revelation. What Jesus could do for the body He could do for the soul. Thus Mary's insight opened the eyes of "many."

III. SCENE THREE (John 12:1-3).

The two sisters are again in the foreground. (1) *The setting and the sitting* (vv. 1, 3). "Martha served: . . . Mary . . . the feet of Jesus." Perhaps twenty guests were present. What a chance for Mary to make herself important on this once-in-a-lifetime occasion. Mary's heart was set on something better: a place at the Master's feet. Many seek the *setting;* a few crave the *sitting.* (2) *The supper and the spikenard* (vv. 1, 3). They made Him a supper and Mary took costly ointment and anointed the feet of Jesus and wiped them with her hair. The fragrance filled the house. "Martha" and the "supper" (flesh and cakes and honey) go together and will do so until the end of time. "Mary" and the "spikenard" memorialize each other and will do so through the ages. A "supper" eaten and gone; "spikenard" anointing the Saviour, the fragrance of the act lingering on the air of the centuries. (3) *The commonplace and the comprehension* (vv. 2, 7). The anointing was "against the day of (his) burying." What revelation Mary may have had—she knew it would be a most useless thing to go to the tomb with the costly ointment for our Lord's body; He would already be risen. She would do it now. Mary, perhaps alone, comprehended the truth of the resurrection.

THE ALLIANCE FAMILY

(Continued from page 16)

he was superintendent in Eastern Canada, was guest speaker for the occasion.

In his message at the morning anniversary service Dr. Bailey referred to his years of association with the pastor and spoke of his "devotedness to the task," of his "diligence in his ministry" and of his "devoutness in personal life." He also pointed out that Mr. Brooker's tenure as pastor was the longest in the history of the church.

Dr. A. W. Tozer, pastor of the Avenue Road congregation in Toronto, participated in the service of dedication, representing the area pastors. Rev. William J. Newell, District Superintendent, brought official greetings of the District, following which he led the congregation in the reading of the act of dedication. Dr. Bailey preached the dedicatory sermon and then led in the prayer of dedication. The Tabernacle choir, directed by Mr. John Irvine, ministered.

The service of dedication set apart unto the Lord the finished educational facilities and the redecorated sanctuary. Beautiful new oak pews, a redesigned platform finished with oak paneling, draperies and an acoustical tile ceiling have been added.

The extensive program of construction and refurnishing was a fulfillment of many years of hope. Throughout the years the Alliance Tabernacle, the first Alliance church in Canada, has maintained an emphasis upon world-wide evangelization. Out from its ranks have gone many ministers and missionaries, among whom were the late Dr. and Mrs. Robert Jaffray and Miss Margaret Jaffray. The congregation is just now, for the first time in its history, celebrating the occupying of a completely finished and furnished church. All of its previous homes have been of the unfinished tabernacle type with a mixture of furnishings. The congregation moved from its old Christie Street location some twelve years ago and constructed the present building. Financial limitations made it necessary to stop short at that time.

At the home-coming service in the evening Dr. Bailey brought a challenging message on the plan of salvation. By request of the pastor, he also showed a number of slides of his recent deputational trip in South America.

Pastoral Changes

Rev. J. Ernest Bauman, retired.
J. T. Cooke, Tillman, S. C.
Rev. D. L. Dickinson, Hyde Park, Cincinnati, Ohio.
Rev. James Grumbine, Twelfth St., Allentown, Pa.
Thomas Hicks, Talladega, Ala.
Rev. S. W. McGarvey, Mt. Vernon, N. Y.
Rev. Hugh McVety, Poplar Point, Man.
Rev. E. G. Murray, Southampton, N. Y.
Rev. Clair H. Nelson, Walton, N. Y.
Rev. Robert Reese, Bloomfield Park, Baltimore, Md.
Rev. Thomas R. Rowett, Connellsville, Pa.
Hunter Thompson, Intercession City, Fla.
Rev. Warren Thompson, Pasadena, Calif.
Rev. James A. Trainer, Alliance, Ohio.
Rev. Fred R. Yearsley, North East, Pa.
Rev. Ralph S. Yeats, Benson Alliance, Omaha, Nebr.
Rev. Paul Alford, St. Petersburg, Fla.
Roland Bowman, Assistant Pastor, Fairless Hills, Pa.
Milton Brown, Jasper, Ala.
Rev. Graham Clark, Sherwood Park, Edmonton, Alta.
T. L. Collins, Patterson, N. Y.
Rev. Morris Dutton, Assistant Pastor, Sacramento, Calif.
Gary Ewert, North Elberta, Ala.
William Harper, McHenry, Ill.
Philip Hezmalhalch, Fair Oaks, Calif.
Miss Emma Isaac, Mobridge, S. Dak.
Mrs. E. M. Lewis, Mobridge, S. Dak.
Floyd Seekins, Dora Lake, Northome, Minn.

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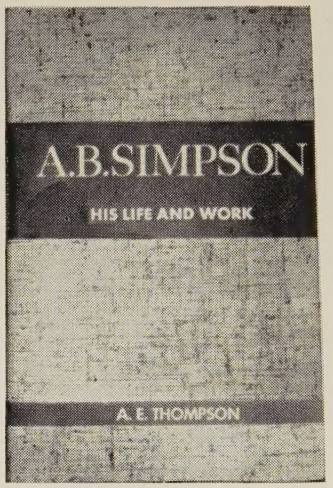
BACK IN PRINT

A. B. SIMPSON

His Life and Work

By A. E. THOMPSON



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Pre-Council Missionary Conference

IT HAS become a regular part of the program for Council week to have a two-day conference of missionaries. Approximately one-seventh of our active missionary force is on furlough annually and attends Council. This meeting is devoted to informative discussions of all phases of overseas service in the ministry of the gospel.

This year at Columbus, with a registration of 123 active missionaries, 11 retired, and 16 new appointees, the conference assembled in a large hall in the Deshler–Hilton Hotel. After Dr. Nathan Bailey's introductory address, Dr. John D. Frame, medical adviser to the Society, began the series of messages which provided the basis for discussion. The physical and spiritual adjustments that a missionary must make to keep fit in a foreign land were his subjects.

Three Alliance missionaries presented papers summing up their observations and studies in three related areas. Training laymen within their home environment to be effective witnesses for Christ was skillfully handled by Rev. Byron W. Ross, who cited numerous examples from his work in the Sarangani Bay region of the Philippines. . . . Rev. J. F. Shepherd, now director of studies at Jaffray School of Missions, Nyack, N. Y., dealt with elevating academic standards of central Bible schools. Academic recognition is desirable, but the determining criterion is how well the school serves the church in its field. No outside standard should be given priority over this. . . . Rev. Paul S. Davis reported on the phenomenal church expansion that is taking place in Thailand as a result of the brave example set by Christians afflicted with leprosy. It is "not that the church will grow to become indigenous, but that the church, being indigenous, will grow."

Rev. Melvin Hodges, Area Secretary for Latin America in the Assemblies of God and author of the book *On the Mission Field–the Indigenous Church,* was guest speaker on the second day. Healthy church growth, he said, results from following the New Testament way . . . Our cultural overhang interferes in our work and our first reaction is to appoint a committee, then reach for our purse . . . Baptized with the Spirit, the disciples brought the New Testament atmosphere with them into pagan areas. In this atmosphere the church thrives. They made spiritual disciples of their converts who became witnesses and workers with a sense of responsibility.

These conferences promote a strong sense of oneness among missionaries from scattered outposts. A common purpose unites them and through them their colleagues in national churches throughout the world. Missionaries who have attended these gatherings testify that the essential qualities of the Church have emerged for their thinking in sharper definition than ever before. The result is that their convictions are armed with purposeful courage.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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